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Immanuel

The Salvation of

ISRAEL.

The Word of the Lord came unto me the twelfth day of the sixth Month, in the year accounted, 1657. concerning the *Jews* and scattered Tribes of

ISRAEL,

As I was waiting upon the Lord in spirit, in *Legorne* in *Italy*, which in the Name of the Lord I give forth to be copied, and sent throughout the World.

Written by a lover of Righteousnesse, a mourner over the scattered Tribes, a seeker of the lost, that the Remnant may be saved,

J. P.

LONDON,
Printed for *Thomas Simmons* at the signe of the *Bull* and *Mouth* near *Aldersgate*, 1660.

The word of the Commandment of the Lord to his Servant concerning the ſcattered Jews in Italy, Spain, Portugal, France Holland, and the reſt of the Regions, and every Iſland throughout the Earth and the Seas, to write theſe words following to them all.

WHether you will hear, or forbear, this is the word of the Lord God unto all you ſcattered Jews throughout the whole Earth, God of a truth is ariſen to gather unto himſelf his peculiar Seed, from the four winds of the Earth, that *Jacob* may poſſeſſe and inhabit his inheritance, and the Seed of *Iſrael* the Holy Land. Iſa 25. Jer.

And according to the Prophets, he hath began at the North, and is ſtreching, and hath ſtreched forth his Arm over the South, and over the Eaſt, and over the Weſt. 7. 8. Jer. 14, Eze

And behold it cometh to paſs, and is at hand, and not as a day afar off, but even nigh unto the door, that the Lord will ſeparate of all Nations, both Jew, and Gentile, the juſt from the vile, him that feareth God, from him that feareh him not; him that keepeth the Law of God which is written in his heart, (through the ſanctification thereof by the power of the Lord ruling in his conſcience, mind, ſpirit and life from him that in words which profeſſeth God, and his Law and Statutes, and ordinances, and yet walks in his life and daily practices, contrary to the Law written in the heart, which God ſpake unto *Moſes* ſaying, *The word is nigh thee, in thy mouth and in thy heart, that thou mayeſt do it*, See, *I have ſet before thee this day life and good, death and evil.* 4', end. Det 14

And unto ye, Oh Jews is the ſame come, and before you, in the Name of the Lord coming unto you, do I ſet life and death, light and darkneſſe, in this the day of the Lord, which is dawned

ed unto a measure of the Remnant, even in this day which is light and not darkneſſe, wherein the promiſe of God is fulfilled, and it came to paſs according to the Propheſie, *in a day when it*
14. *was neither night nor day, neither dark nor light, but in the evening it was a little light.*

And not as from the traditions of my forefathers, or the generations of men in the corrupt and polluted nature, in the degeneration from God, and alienation from the Covenant of life and promiſe: (who confeſſed the Meſſiah as this generation doth, to be come in words, with their corrupted tongues, and polluted lips, but in their works, and by their practiſe and life, make his coming void, and of non-effect unto them) neither by the reading of the Scriptures came I to know that he was come as he is come, but by the ſpirit of the Lord, (by which I was choſen in the womb, and ſanctified in the day of my birth, by which alſo I am ſeperated from the Land of my natural nativity, and brought unto the feeling of ſorrows in a ſtrange Land for your ſakes) I come to know, and now to declare unto you, that *Immanuel*, who is God with us, who is the light of the world, the Meſſiah in the power of God, who is a ſpirit, is come reigning in ſpirit in the hearts of his people, over whom, and in whom he rules as King, treading down, and trampling upon all principalities and powers, making the Earth new, and the Heavens alſo, warring againſt all which is contrary to his own pure nature, in many, until he hath put all his enemies under his feet, and then will he give up the Kingdome to the Father, that God may be all in all.

And for this cauſe alſo, even for your ſakes (who are of moſt men deſpiſed in heart) I paſs as one deſolate, and deſpiſed, and hated and mocked of many, and many more of the nation of my naturall birth would gladly have my blood; yet am I not forſaken of him that ſent me with his meſſage unto you of ſalvation, and everlaſting glad tidings of Redemption.

And now he that hath an ear, let him hear, and a heart to perceive, let him underſtand.

Be it known unto you all, That God hath more regard to your ſouls then that you ſhould periſh in your ſins, and your ſouls is more precious in his eye (for which he hath ordained life everlaſting,

lasting, for as many as come to believe) then the pleasure and ease of your corrupt carcases, which are to rot in Graves and Sepulchres.

And therefore for the Lord to regain his own Image which is lost in man through fall in the transgression, and to restore man unto the same uprightness, where in man was created which was the promise of God unto man in this wise, *the seed of the woman shall bruise the Serpents head.*

Behold unto you it is given forth and declared, for the redemption and restauration of the seed, the *Messiah* came, and now is coming the second time without sin unto salvation, even he cometh now in spirit and in power, who was the Rock whom your Fathers in the Wilderness forsook; and the light of the world whom your Fathers slew at *Jerusalem*, which brought a grievous curse upon you of being a people troden upon by all the world, and not onely so, but the most lamentable thing and curse which is over you, for which cause my soul mourns for you, that such cruel hard-heartedness, distrust, doubt, jealousies and unbelief, coveting, fraud, deceit, dissimulation, and Hypocrisie hath vailed your hearts, and grossely darkned your understandings.

Oh that is the worst of all! that is the greatest curse, in how much throughout ages, the *Iews* have been given over unto vile affections, hard-heartedness, sinn and unbelief; which is the cause why ye cannot rightly speak of the things of God, and understand the Prophets writings which were spoken, and do stand as mysteries, yea deep mysteries to your thick hearts, your understandings being covered as with a thick cloud of darkness, (which now we the seed *Abraham*, of the true *Iew* inwardly, do walk by the light thereof as a Pillar of fire by night) and therefore said the Lord by his Prophet, *for want of knowledge my people perish.* Ezek. 2. Hos. 4. 6. Jer. 2. Jer. 3. Jer.

The Prophets they propheſied of the *Messiah* to come in spirit, in a mystery to the whole world *Iew* and Gentile, so that when he came he was not received but by the Remnant in them dayes, as he is received now in these dayes; but unto whom the spirit of wisdome and understanding was given, to read and understand that which the Prophets spake forth in Parables,

to

20. to the whole world of mankind, which lay in ſin and wickedneſs.

And therefore ye *Iews* now in theſe dayes, ye ought not to ſpeak of God, or to name his name in perverſneſſe, whileſt ye hate to be reformed in your hearts, minds and ſpirits, but ye ought to hear the Meſſage of the Lord God, and to ponder it in your hearts, that you may ſee how farre ye are yet from the Promiſe, being not come in truth, in ſpirit and in life, unto the condition thereof fulfilled and made up in you, untill which ye cannot juſtly expect the fulfilling of the promiſe unto you in the ſubſtance.

For whileſt you are in your ſins, as your Fathers were in their ſins in the day that they ſlew Jeſus at *Ieruſalem*, you cannot but as men in the fleſh, look with any other than an eye of fleſh, for a God of fleſh to come among you, and to ſave you by the Arm of fleſh. Oh blind and ſottiſh, of dull ears and dark underſtandings! and ſo could not your Fathers, neither can you now as you ſtand, ſee him that cometh to ranſome the ſeed in ſpirit and in power.

Behold none other but *Immanuel* the *Meſſiah* which is God with us, the light of the world that is come unto us, and is paſſing through the whole world, who will ſmite the earth with the Rod of his mouth, and with the breath of his lips he ſhall ſlay
1.4. the wicked.

Now this is wiſdome, to know and underſtand that birth and nature of the wicked in you, and to feel the power of that breath in you, thereby to taſte of the pangs of that ſlaughter in you, and then ye will witneſs the *Meſſiah* come in you in ſpirit, and in wiſdome, and in a deep and quick underſtanding,
1.2. making the Heavens new in you, and the earth new in you,
c. 3. as *Solomon* ſaith, *God hath ſet the world in mans heart*, wherefore man cannot find out the work that God maketh from the beginning to the end thereof; he that hath an ear to hear, and heart to underſtand, may now come to diſcern and read (Nations, Kingdoms, Countries, Armies, *Philiſtines*, *Egyptians*, *Aliens*, the ſeed of the *Iew*, and the generation of the Gentile) in him, Mountains, heaps of Stons, *Sodom* Built, and *Gomorrah* fenced, *Ieruſalem* trodden down, *Zion* and her Daugh-

Daughter in bondage, and her ſeed in great Captivity, lamenting as in ſolitary places, left and forſaken as in a wilderneſſe, and as a Virgin Daughter in a ſtrange land altogether left comfortleſſe, the poor, the widow and the fatherleſſe, the blind, the halt, and the maimed, all left without pity; I ſay, ſearch your hearts in ſecret, and ſee if this be not truth, the light of *Immanuel*, anſwering in all your conſciences and hidden parts.

Again, I ſay wait upon God, with your minds ſtaid upon the light in all your conſciences, and thereby God will ſhew you, even by the coming of his ſon Ieſus the *Meſſiah* the light of the World, the fulfilling of the Law and of the Prophets in you, (that is to ſay, thou ſhalt love the Lord thy God with all thine heart, with all thy mind, and with all thy ſoul, and thy Neighbour as thy ſelfe,) this is the ſum and ſubſtance of all, which the light in all your conſciences if ye follow it in your minds, will perfectly lead to the fulfilling of; and then ye will know that *Immanuel* the light of the World, came not to deſtroy the Law but to fulfill the Law; that the righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh but after the ſpirit; which is according to the leadings of the light in all our conſciences, and this is from the Lord both to the Iew and the Gentile.

Furthermore to the ſcattered Tribes of the houſe of *Iſrael*, this is the word of the Lord God of Heaven and Earth, who is the God of *Abraham*, *Iſaac* and *Jacob*, who by a mighty hand and out-ſtretched arm, by the hand of *Moſes* his Prophet and Meſſenger unto the ſeed in Bondage in great Captivity, brought the children of *Iſrael* out of the land of *Egypt*: Even vnto you Oh ye *Iews* this is the word of the dreadfull Lo d God of Hoſts, and as a ſign unto you, and among you, and in you, it ſhall ſtand unto the end of your dayes, if you periſh in unbeliefe and in your ſins; that the *Meſſiah* is come, Jeſus whom your Fathers ſlew through unbelief and hard-heartedneſſe in their dayes, who ſlew him for ſaying in words, that which they themſelves did own concerning themſelves in the ſubſtance, according to their profeſſion, that is to ſay, he declared that he was the Son of God, and therefore they put him to death

as a Blaſphemer, and they ſaid that God was their Father, yet were in their wilfulneſſe ſo far blinded that they could not diſcern that their words in manner of the declaration, tended to the ſame thing, and was of the ſame nature, and this ſhall ſtand the ſign thereof unto the end, if ye periſh in unbelief to your perpetuall judgment, that he hath lightned you all with his true light which ſhineth in all your conſcences, which ſheweth you in ſecret the deceitfulneſſe of your hearts, and convinceth you in your minds, of lying, cheating, coveting, envy and of all ſin and unrighteouſneſſe, (which is not according to the Law of God, written in your hearts, this ſign) the light in your conſciences ſhall never dye in you, which all your burning Lamps, and waſhings, and Altars, and vails, and holieſt of holieſt, and all the other ceremonies were but ſigns and figures and ſhadows of this everlaſting ſigne and ſubſtance, which ſhall perpetually ſtand to juſtifie you if you love it, and follow it, and walk according to it, or to condemne you for evermore if ye hate it, and walk contrary to it.

And be it alſo known unto you, that if you expect another *Meſſiah* then him that is come (which is *Immanuel*, God with us in ſpirit and in life and power) leading out of ſin, the land of bondage and darkneſſe, and in vertue, and in wiſedome, and in counſel, and in judgment, not judging according to the ſeeing of the eye, or hearing of the eare, but with righteous judgment in ſpirit, who ſearcheth every ſpirit, and the bottome of every heart with his light in every conſcience; ye are but *Seekers* unto this day for fleſh to come, yet farther to be an eaſe unto your fleſh, and to purchaſe more eaſe and liberty for your fleſh, in which ſtate ye already ſtand, even in the eaſe and luſt of the fleſh, which God Almighty by the coming of his Son will deſtroy, for becauſe of ſin and iniquitie, and men living in the eaſe and luſt of the fleſh, the Lord God will haſten judgement upon the earth.

Now conſider, ſearch and ſee, ponder it and lay it to heart, that you may know what you have waited for; that you may underſtand whether you have waited and ſought for the true thing to come to paſs, that henceforth ye may ſeek aright, elſe you may all waite till your limbs fails you, and your eyes periſh in

in their holes, and in the end you fail of the expectation and fulfilling of your vain conceptions, and blind imaginations; wait therefore in spirit in humility of heart, that *Immanuel* the light of the World, Iesus the *Messiah*, by whom ye are lightened, ye may come to know and feel the power of his light in your consciences, by it leading you out of all your sinnes and iniquities, which is Satans bond, the Devils chain of darkneſſe, linking you together in hard-heartedneſſe, and binding you in the lusts, ceremonies, customes, and traditions of blindneſs and ignorance, thereby ruling in your minds and spirits, that knowing him, ye may also know by him the breaking of the bonds of Hell, and the disanulling of the Covenant, which is made with death, & ye set at liberty in life and spirit, to serve the Lord God of life who is a spirit (and of purer eyes than to behold iniquity, or countenance sinners in their evil wayes) in the uprightneſs of your hearts and integrity of your souls, that ye may be made unto him the praise of his name throughout the whole earth, according to his promiſe, that so ye may descern and feel the curſe removed and taken from you, which for many ages past, hath stood upon the heads of the generations of your forefathers, and remains unto this time upon you, untill the eye of your minds which the God of this world hath blinded, be opened by the *Messiah*, which is come and coming to open the eye of the blind, and to give the simple an understanding to discern the day of redemption, and to be made partaker of his hour of salvation, which is held and hid in a myſtery, who is appointed for a way, and to be a high way for the ransomed of the Lord, such as the wayfaring men, though fools shall not erre therein.

Isa. 28. Hab. 1.13. Isa 42.7. Isa. 35.8.

Oh how do I mourn! Oh how do I travel as in pain and great grief and sorrow for your sakes O ye *Iews!* reading, seeing and feeling, that darknes which is over your hearts, even the same which was, and is in *Egypt* (Spiritual *Sodom* and *Egypt*) even such thick darkneſs as may be felt.

Oh why do ye yet in your hearts seek murther? Why say and contend ye for more blood? Seeing the slaughtered Lamb is already come, whom you say is to come, and not yet come; for if he were to come, whom I declare in the name of the Lord

is already come, behold your generation are to be his slaughterers, and the shedders of his innocent blood, for the fulfilling of the Prophets, that by the offering of his blood once for all, he may for ever perfect them whom God sanctifies, read *Isa.* 53. *Chapter*, which is fulfilled, and see how far you put our selves from salvation, by seeking yet cruelty & murder in your hearts, which your unbelief and wilfulnesse is the ground of.

How many signs would ye have? ye have heared how many were shewed unto *Pharoah*, yet would not he let *Israel* go free, and will ye have, or do ye seek greater then the Sun to be darkned, and the Moon not to give her light, and the stars of heaven to fall? and is not this manifest unto thousands? And cannot you yet read within? Will you say that you believe all that the Prophets have written? Or can you say so, and speak truth, whilest you have not that spirit by which the Prophets writ forth the Scriptures? Or could your Fathers understand the writings of the Prophets, who wickedly persecuted and slew the Prophets? Nay, nay.

Joel 2 31.

Behold this is the word of the Lord unto you all, Iesus the *Messiah* hath cast his Rod before *Pharoah*, the Prince of darkness in you, and it is become a serpent which woundeth you in secret (I speak unto you that have any sense or the least feeling of God) and it devours your rods, yea and will eat your life, and will bring all the plagues of *Pharaoh* upon you, (for as much as your unbelief is but his sin) untill destruction unto death as a flood overwhelms you, except ye repent, that God may be intreated for you.

And know ye that God hath been long suffering, and now sheweth his mercy in this visitation of his love unto you, shewing you the *Messiah* which is come, and hath lightened you, and is the light of the Gentiles also, that he may be the salvation of God unto the ends of the earth.

Isa. 49. 6.

Isa. 60. 1.

Of a truth from this ye cannot be hid, neither can ye in righteousnesse deny but that ye are lightned with the light of the world, which is *Immanuel* the light of the Gentiles, which also enlightneth the understanding of the *Iews*, else could not the *Iews* unto this day understand that *Moses* was a Prophet of the

13. 19.

Isa. 42. 6.

the Lord, for he was and is the ſame, even the word from the beginning, which God ſaid unto *Moſes* is nigh thee, in thy mouth, and in thy heart, which ſhewed him the Law to be nigh, and not to be ſought for from a ſtrange Land, by which the children of *Iſrael* were condemned for their ſins, ſo that the guilt thereof ſtood upon their heads from year to yeare, as in like manner the guilt of your tranſgreſſions ſtands unto this day upon your heads, which your ſacrifices cannot clear you in your conſciences from, for it is impoſſible that the carnall things can make ſatiſfaction unto infinite juſtice, which ſtandeth over, and meaſureth all tranſgreſſion, and therefore ſaith the Prophet, *Wherewith ſhall I come before the Lord? and bow my ſelfe before the high God? ſhall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of Rams? Or with ten thouſand Rivers of oyl? Shall I give my firſt borne for my tranſgreſſion, the fruits of my body, for the ſin of my ſoul?* He hath ſhewed thee O man what is good, and what doth the Lord require of thee? but to do juſtly, to love mercy, and to walk humbly with thy God. Mic. 6. 6, 7, 8.

In this ye are all concluded with the great idolaters of the earth, and with the *Arminans* and heathens alſo, they have their Images without, that is to ſay, beads, croſſes, pictures, veſſels, and herein the *Iews* in the nature are alſo one with them, who have their ſynagogues, and veſſels, and Offerings, and knows not him whom you imagine you make offerings unto, and theſe are offerings of ſtrange fire unto the Lord, for which cauſe God hath not regard unto your ſervices; for your Fathers forſook the fountain of living mercies in their dayes, and then he ſpake by the mouth of his Prophet, ſaying *who hath required theſe things at your hands? your ſolemn meetings are abomination unto me.* Jer. 2. 3

And ye are now in the ſame footſteps of your forefathers in the corrupted way of ſin, and blind path of hard-heartedneſs and unbelief, and yet ye ſay, ye worſhip God aright; and furthermore this is your great ſin and dangerous evil, as other profeſſions, have their abominable Idolatries in the ſhew without, your Idols are ſet up in your hearts, and ye put the ſtumbling block of your iniquity before your face; read diligently with true underſtanding, *Iſa.* 8. 14. 15. and marke your ſtumbling offence and fall. Iſa. 1. 11 12, 13, Ezek. 1 4.

And

And with you in the ſame nature all the *Proteſtants*, *Preſbyterians*, *Independants*, *Baptiſts*, *Seekers*, *Ranters*, and the reſt called Chriſtians in general do worſhip, although you and they are all divers in the Traditions of your and their Fathers in the manner of the practiſing your ſervices, yet in the ſubſtance, you are but one, that is to ſay, *Cains* nature ruling in you all, who offered a ſacrifice and killed the juſt in him; he killed juſt *Abel* without him, and that nature which murdered *Abel* without him ſlew the juſt within him, and ſo your ſeverall words, and diverſities of opinions, which ſtands but in the ſhadow, is not at all that which makes a difference, in the ground and ſubſtance, being all but in one nature of tranſgreſſion, and way of the ungodly in unrighteouſneſs; and you cannot one ſtain or ſpot another, or take glory unto your ſelves over another, ſeeing the beſt of all your ſects upon the face of the earth, are but ſpeckled beaſts, and parti-coloured birds, and not one of you all are come into the way of the promiſe of God, which is come to paſs, wherein the ranſomed of the Lord ſhall onely walk, and no unclean thing can tread therein.

And as for us who are the remnant of God, and his ſeed gathered to his honour, praiſe, infinite, endleſſe, everlaſting glory, all ungodlineſs and worldly luſts our life abhors, and we are the redeemed of the Lord, through the purchaſe of the blood of Immanuel, *the light with us, and in us, by which we are kept in the pure fear of the Lord God eternal, to ſpread his name among you, unto whom alſo the promiſe is, that the ſeed ſhall be gathered.*

God hath begun in the north Iſlands to perfect his praiſe throughout the earth; and becauſe the Lord hath redemeed us from Nations, Kindreds, Countries, tongues and people, we are diſpiſed of all Nations, both Iew *and* Gentile, *and of the ſcornfull people of our own Nation* England, *are called* Quakers, *who are the Servants of the Lord in ſpirit.*

This is written by an upright tender lover
of all ſouls, *John Perrot.*

THE END.